/36 cont'd/

476 is always maintained, and mutual assistance is their duty. Some important aspects of this are as follows:

/37/ (a) Mutual assistance in economic life. For instance, if a family in the village has a wedding ceremony or funeral service, the other families usually contribute money and rice to help reduce the burden.

(b) Mutual assistance in labor. If a family in the village needs help for heavy work, the head of the family usually calls on his [431 276] neighbor for assistance with a little tobacco as a gift. If the neighbor accepts the gift, this indicates that he is willing to offer his assistance. The head of the family usually entertains the neighbor with food and wine after the work is done.

(c) Mutual aid in matters of morale. They usually congratulate one another on festive occasions and comfort one another in grief.

[428] Among the Miao there is no larger unit of social organization than the village. However, between villages there is frequent intercourse and all kinds of mutual assistance. (Owing to their environmental circumstances, the Miao tend to be cooperative and united. For details, see Chapter IX.)

631 Since the pao-chia system was established in the Miao area, intervillage relations have been greatly changed. The basic unit is a pao, which is a subdivision of a chia. A chia is a subdivision of a t'uan. A Miao village is either under the administration of a chia or a pao. Relationships between the pao and the chia, the chia and the t'uan apparently have become extensive and complicated.

A detailed description of the pao-chia system in the Li-Miao area appears in my previous study, Report on an Investigation of the Li of Hainan Island.

421 4. The Land System and the Distribution of Wealth

The Miao own very little property. The mountains on which 427 they live are either bought or rented from the Li or from Chinese merchants (the Chinese merchants having purchased them earlier from the Li). The funds to purchase or rent the land are collected from each family in a village, each family contributing an equal

M /19 cont./
*101 (4) Yeh T'ou Miao. — This group also belongs to the He
CC Miao. When a girl is married, she must marry the son of her
563 maternal uncle. If the latter has no son, he must be given
M presents of ornaments and money. Otherwise she may not
[582] get married at all.

(5) Tung Tsai Miao. — They are not as numerous as the Yeh T'ou Miao, and live in separate villages. The Yeh
M Tou villages are known as the Big Villages and the Tung Tsai
[628] ones as the Small Villages, the latter being subservient to the
[584] former. Marriage is restricted to their own villages. A secret
[502] marriage to a member of a big village is a violation. The Tung Tsai are good boatmen. In Mi-no these are such tribe-
M men.
[345] (6) Pa Chai Miao. — This group is also a part of the He
[533] Miao. Near the village is provided an empty shed, where un-
[517] married men and women gather together to sing. If a couple
[584] fall in love, a cow is sent as a betrothal gift. One or two days
[583] after marriage the girl goes back home and still asks for money from her husband. If the money is not given she may marry again. In Ya-yu this custom still exists today.

/20/ (7) Ch'ien /Bamboo Grove/ Miao. — Another
M branch of the He Miao, there are many at Lieh-erh-shan.
[241] They live in dense bamboo groves on the mountain. They are
[262] not good at farming but grow some grain. They consider
[291] hempseed to be food and use hemp for their clothes.

(8) Ch'ing Chiang He Miao /Ch'ing River Black Miao/. —
[882] The unmarried men are called "lohan" and the unmarried
[527] women, "laopei." In the spring they carry wine and food up
[584] the mountain, singing and dancing reciprocally. Those who
[851] become fond of each other drink from an ox horn and get married. After a son is born, they then say they have a
[167] descendant, and begin to be willing to work in the field.

(9) Pe /White/ Miao. — They originated in Kwei-ting
[291] and Lung-li in Kweichow. They esteem white clothes, go
[302] bareheaded and barefooted, and coil up their hair with crude
[782] hairpins. A big bull is selected for the ancestral sacrifice.
[769]

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

settled by the landlord, and their matrimonial disputes are settled among themselves, so there is very little litigation among them in the Chinese courts.

To help the reader to understand the conditions under which the people of Kweichow, Chinese and non-Chinese, live outside the cities and towns, it should be mentioned that in most parts of the province there are local bands of robbers, dacoits they would be called in Burma, who prey upon travellers and upon the people who live in little villages and hamlets. As the population varies all over the province, some of these bands are composed of Chinese, some of Miao, and some of Chinese and Miao.

Two or three years ago when we were at Panghai, two days south-west of Chenyüan, the Panghai robbers, while prowling not far from Pingtsai, fifteen miles lower down the river, kidnapped a Miao girl who was sister, or something else, to one of the Pingtsai band of robbers. The Pingtsai robbers resented this and threatened to come to Panghai and attack the Panghai band. Thereupon there was a great sharpening of swords and spears in Panghai market-place and much tall talk. The Pingtsai men, however, did not come, and we never heard how the affair was settled. Both

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

579 these bands were made up of Chinese and Miao.
• 628 Not infrequently Yamen runners and soldiers are connected with these bands and go out with them on their marauding expeditions. Some of the local gentry and Justices of the Peace, too, are often in league with them and share the plunder.

579 As far as we are able to judge, the Miao are
651 not difficult to govern. They are not turbulent people, and if let alone or justly treated would never cause any trouble. But they do assert themselves sometimes even now, when the extortion of Yamen tax-gatherers drives them to desperation. Four years ago when Mr. and Mrs. B. Curtis Waters were travelling from Tushan to Kweiyang, they put up at an inn in the prefectural city of Tuyün. Suddenly about two thousand Heh Miao marched into the city armed with swords, spears, and guns. They called out to the shopkeepers and people in the street not to be afraid, they would not rob or injure them, all they wanted was the Prefect, and him they were going to kill. They rushed into the Prefect's Yamen, and wounded one of the secretaries whom they mistook for the Prefect, and the Prefect had time to escape. That revolt was provoked by the Yamen tax-collectors, who, under the pretext of founding

/61 cont./

A M 857 532 In general it can be said that the girls are better at representation than the boys, whereas the latter observe more accurately and are better able to express in detail the characteristic features of what is represented. In contrast to plastic representation, I did not see a single case of drawing. It never occurred to the children to draw /62/ either on the bark of trees or on paper, not even in the sand of the village square. It was only at my suggestion that they applied themselves to drawing (Ill. 67).[1] I shall discuss the interesting results in the chapter, "Art," section on "Painting, Sculpture, Ornamentation."

A M 526 [533] There are few games based on rules among the Meau, whereas the Akha know many (Ill. 20 and 21).[2] No songs, however, are sung in connection with them, if one does not count as such the positively infernal clamor set up especially among the Akha on such occasions. Otherwise, however, little is spoken during the games of the Akha and Meau, and they bother even less with explanations.

Whereas the Akha know nothing about any ball game, among the Meau it is by far the most popular pastime and is the only game described, even if incompletely, by Dhuraratsadorn (1), as well as being repeatedly mentioned in

1. Page 171.

M 526 628 584 the ancient Chinese literature. Children of all ages play ball. I saw small perhaps six-year-old girls, who were hardly able to throw the ball properly, playing just as eagerly as grown-up boys and girls. Usually the boys play against the girls, and, in the case of adults, the young men of one village against the girls of another, whose young men, in turn, visit the village deserted by the other boys, in order to entertain the girls who remained there with ball-playing.

Such, I might almost say official, visits between the villages occur only rarely during the year, chiefly in connection

1 [See cat. 116, p 511 - ANALYST]
2 [" " " p 110-111 - ANALYST]

/62 cont./

M 526 628 584 with the New Year's Festival (see the chapter, "Religion and Magic," section on "Cult and Taboo"). The young people, however, find this all the more reason to train diligently throughout the year.

M 526 584 The special popularity of the ball game is connected with the fact that it affords an opportunity for sexual approach in accordance with the rules of the game as set up by the adults. The young men form a line opposite the girls, and each fellow plays with the girl opposite him. A cloth ball about the size of a fist (Fig. 1) is thrown by a player to his female partner, and she has to catch it and throw it back (Ill. 69, 70).[4] If one does not /63/ succeed in catching the ball, a piece of clothing that is being worn must be given to the thrower. One can imagine that under these circumstances certain amusing complications are unavoidable if the game continues for some time. /Figs. 1-5 appear here./ One can often see a player fleeing almost naked into a house amidst the laughter of the spectators and then, clothed anew, continue the game.

M 526 ndi is the name for the Meau game with the shuttlecock, an original form of tennis (Ill. 72).[2] The ball (Fig. 2) consists of a small bamboo body (A) with feathers (B) fastened to it. The paddles are carved out of wood and are similar to our table-tennis paddles (Fig. 3 to Fig. 5). As in tennis, two or four players face each other; the two sides take their positions in the same way and try to bat the ball over a line drawn on the ground, which replaces the tennis net, to the opposing player. The following game also belongs to this group of games. The children toss pieces of wood into the air. As the pieces fall, they are immediately batted up into the air again with bats. The one who most frequently makes a success hit is the winner.

M 524 A [524] Among the Meau tŏlŭ is the name of the game with the wooden top (Fig. 6), which the Akha call tsă. The top /Fig. 6 appears here/ is no different from the one used by our European children (Ill. 19[5] and Fig. 6). Unlike the shuttlecock

[4] [See cat 116, p 512 - ANALYST]
[2] [" " " p 514 - "]
[5] [" " " p 109 - "]

39: Bernatzik--321 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 12

Law and the Administration of Justice

a) Property Law

423 [643] [634] [622] [596] [184] Among the Meau uncultivated land formerly belonged to the king, later to the great chief, and today to the village chiefs. Cultivated land belongs to the person who has planted or inherited it, that is to say, to the head of the large /extended/ family in question. Conditions seem to be the same in Tonkin, since both Lajonquière (1) and Abadie (2) confirm my observations.

1. II, pp. 319 and 320.

2. Page 164.

The latter points out that among the Meau who live near irrigated rice fields or especially fertile soil the property rights over landed property are precisely established. The land belongs to the person [428] who cultivates and manages it, and it is transferred by hereditary transmission.

423 622 628 The situation regarding landed property among the Meau in Thailand is regulated in a very practical way. Every village chief is free to take possession of uninhabited land, into which he moves. If another village is already present in the territory concerned, permission must be obtained from the village chief there, who, by his mere presence, originally took possession of the land. If there is enough cultivable land for all the parties, this permission is always granted in practice. No special fee or rent has to be paid.

423 596 622 Accordingly, the head of every large /extended/ family is free to cultivate the untilled land lying in the vicinity of the village, which, as such, belongs to the village chief, without the special permission of the latter.

/263 cont./
361 an influential person. Usually, the houses are distributed over the area singly or in pairs." Abadie (2) reports similarly.

2. Page 158.

The villages of the Meau in Thailand always lie along the upper course of headwater streams and are usually named after them. To make clear my findings concerning the manner of settlement and house construction of the Meau I am reproducing [103] (Ill. 108[1] and Fig. 57) a site plan of the village of Nam Fa (Nam = water, brook, in Thai; Fa = name of the brook).

The village lies on a mountain slope dropping off rather steeply from east to west, which changes into merely a gently sloping plain where a kind of village square has formed. The space in front of the chief's house represents the center of the village. Feasts and dances are held here, the villagers meet here, guests from the neighboring villages stop here. The latter [628] [574] are often several days' journey apart; each village therefore represents a self-sufficient community. Nevertheless, during the dry season, visits are made frequently and with pleasure.

All around the village the large trees are cut; it stands [134] on bare loam which, after a heavy rain, turns into a sticky bog in places where it is not steep enough. Behind the houses [241] [351] there are small fields and gardens with all kinds of tubers and vegetables, sugar cane, gourds, bananas, and poppies. They are not fenced in and look more like the adjacent dense primeval forest than like planned gardens.

312 Every village is connected by a water line with a nearby source. The water of the source stream pouring down a steep incline is conducted to a trough by means of halved bamboo poles which rest upon forked posts about two meters high and whose partitioning walls have been removed (Fig. 58). /264/ /Fig. 57 appears here./ /265/

361 712 We did not come across any fortified villages among the Meau in Thailand. They had neither gates nor fences, nor definite entrance signs. /Fig. 58 appears here./

[1] [See cat 116, p707- ANALYST]